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KENA-UPANISHAD.

INTRODUCTION.

THIS Upanishad is so named because it begins with the word *Kena*; it is also called Talavakara-Upanishad as it forms, according to Sankara and other commentators, the ninth chapter of *Talavakara Brahmana*; but according to Dr. Burnell's MS. of the Brahmana (which is also sometimes known as Jaiminia Brahmana), the Upanishad forms the tenth *Anuvak* of the fourth chapter.

The most interesting and peculiar characteristic of this Upanishad lies in its subtle psychological analysis which is so suggestive that any one who would follow it closely, is sure to find himself, at last taken to the very gate of the transcendent.

The book is divided into four parts. The first two parts are in a dialogic form and explain in an indicative way the phenomena of perception, and apperception of the Soul. They suggest that the Atman or the absolute consciousness can be apperceived by detaching it from the functions of the mind and the senses. It can be done only by the intuitive faculty

of the Atman itself, for the senses are utterly incapable to perceive it. In the third part, the assumptions of the first two parts are only described in an allegorical form. There the *devas* stand for the senses. In the fourth part, the Upanishad speaks in a general way how Brahman should be meditated upon,—either subjectively or objectively, and also of the results of such meditation.

In this connection we may tell our readers that if they want to get a real understanding of the truth described in these Upanishads and thereby be benefited in life, then they must deeply meditate upon the significance of each *Mantram.* The subject is so subtle and abstruse, that any superficial attempt to grasp it, is sure to be unsuccessful. The more one will dive deep into the matter, the more he will be over-joyed to see the truth of the Upanishadic lore.

KENA-UPANISHAD.

॥ ॐ तत्सत् ॥

सहनाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ओं शान्तिः । शान्तिः । शान्तिः ।

सह together नौ us both अवतु protect सह together नौ us both भुनक्तु nourish सह together वीर्यं with great energy करवावहै may work तेजस्वि vigorous नौ to us both अधीतम् study अस्तु may be मा not विद्विषावहै may hate each other.

May Brahman protect us both together. May He nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we not hate each other.

Om Peace! Peace! Peace!

[*Us both*—the preceptor and the disciple.

May He nourish us—the literal translation of the text is "May He enjoy us both," but Sankaracharya interprets it in the above manner.

[The thrice repetition of the peace invokations signifies that may there be no *Adhyatmic* (bodily), *Adhibhoutic* (terrestrial), *Adhidaibic* (heavenly) obstacles in the study.]

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ।

मम my अङ्गानि limbs वाक् speech प्राणः vital energy चक्षुः eyes, श्रोत्रम् ear अथ and बलं strength च also, सर्वाणि all इन्द्रियाणि senses आप्यायन्तु may become strong औपनिषदं of the Upanishads ब्रह्म the Brahman सर्वं (is) all. अहं I ब्रह्म The Brahman मा not निराकुर्यां may deny. ब्रह्म The Brahman मा me मा not निराकरोत् may reject. अनिराकरणं non-denial अस्तु let there be; अनिराकरणं non-denial मे from (lit. in) me अस्तु let there be. उपनिषत्सु in the Upanishads, ये what धर्माः virtues (सन्ति dwell,) ते they all तदात्मनि to that Atman निरते devoted मयि in me सन्तु let reside.

May my limbs, speech, energy, eyes, ear, and vitality as well as all the other senses,

become more vigorous. All are that Brahman of the Upanishads. May I never deny Brahman, nor may Brahman deny me. Let there be no denial at all; let there be no denial at least from me. May all the virtues that dwell in the Upanishads reside in me, who am devoted to the Atman.

Om Peace ! Peace ! Peace !

[*Denial at least from me.*—In fact, Brahman never denies any body, since It is all—It is in all. But *we* deny It through ignorance, *i.e.*, we remain unaware of Its existence; and that denial of ours,—that ignorance of our mind screens out Brahman from our inner vision. Hence if we ourselves cherish a sincere faith in Brahman and try to realise Its nature, It can never refrain from revealing Itself to us. So the prayer goes out from the heart of the devotee that may there be no denial at least on his part.]

॥ प्रथमः खण्डः ॥

FIRST PART.

केनेषितं पतति प्रेषितं मनः ।
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषिता वाचमिमां वदन्ति चक्षुः
श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

मनः mind केन by whom इषितम् desired (च and) प्रेषितं sent forth (सत् being) पतति flows towards (lit. alights upon) its subjects, केन by whom युक्तः ordained प्रथमः the chief प्राणः the vital energy प्रैति does proceed (to perform its respective functions) केन by whom इषिताम् wished इमां this वाचं speech (मनुष्याः men) वदन्ति speak चक्षुः eye श्रोत्रं ear कः who उ indeed देवः the effulgent one युनक्ति directs.

The Pupil :

By whom desired and set forth does the mind flow towards its subject? At whose bidding again does the chief Prana proceed to its functions? By whom wished do men utter

the speech? What effulgent one, indeed, directs the eye or the ear?

[*Note.*—The enquirer wants to know if there be anything even behind the mind, that might give the motive power to the mind and all the senses.]

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो
ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुः । अतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

यत् that श्रोत्रस्य of the ear श्रोत्रं the ear, मनसः of the mind मनः the mind, वाचः of the speech ह indeed वाचं speech, सः he उ again प्राणस्य of the Prana प्राणः the Prana, चक्षुषः of the eyes चक्षुः the eye. (एवं विदित्वा knowing thus श्रोत्रादिषु आत्मभावं the false identification of the Atman with the senses, etc.) अतिमुच्य having relinquished, धीराः the wise अस्मात् this लोकात् from world प्रेत्य being departed अमृताः immortal भवन्ति become.

The Preceptor :—

It is the ear of the ear, the mind of the mind, the speech of speech, He is also the Prana of the Prana, the eye of the eye. Knowing thus, the wise, having relinquished

all false identification of the self with the senses, become immortal, when departed from this world.

[*The ear of the ear, etc.*—The Atman is the conscious principle that animates all the senses. The senses in themselves are inert and inactive like all other material objects, but they are quickened into life when rays of consciousness of the Atman fall upon them. Hence, the Atman is described here as the ear of the ear, etc., *i.e.*, it is the supreme director of the senses and the mind. The Atman itself has no attribute by which it can be connoted, so it can be inferred only by logical necessity from the diverse conscious activities of the senses and mind, but it can be intuitively cognised by transcending the senses.]

न तत्र चक्षुर्गच्छति न वाग् गच्छति मनो
न विद्मो न विजानीमो यथैतदनुशिष्यात् ।
अन्यदेव तद्विदिताद्थो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥ ३ ॥

तत्र there चक्षुः eye न not गच्छति goes, न वाक् nor speech, नो मनः nor mind. (तत् that) न विद्मः (we) know not; यथा how एतत् this अनुशिष्यात् instruct (तत्

अपि (that also) न not विजानीमः (we) know. तत् that विदितात् from the known अन्यत् different एव verily, अथ also अविदितात् to unknown अधि superior, पूर्वेषां from the ancients इति thus शुश्रुम (we) have heard ये who नः to us तत् that व्याचचक्षिरे explained.

There goes neither the eye, nor speech, nor mind ; we know It not : nor do we see how to teach one about It. Different It is from all that are known, and is beyond the unknown as well,—thus we have heard from the ancient seers who explained That to us.

[*The eye cannot go there, etc.*—The Atman being, the very consciousness itself that animates the mind and the senses, can never be cognised by the mind as something different from the cogniser, nor It can be perceived by the senses.

We know it not.—Knowledge is possible where there are the two things, the knower and the known—the subject and the object ; the Atman being the knower, the subject itself, It cannot become the known, the object, at the same time. So knowledge of the Atman is impossible in the ordinary sense of the word, but one can have intuitive cognisance of its being, what we call *Aparokshanubhuti*.

Beyond the unknown.—There are two states of existence of this objective world,—the causal or un-

manifesled state and the gross or manifested state. Of these we can sense only the manifested state; the unmanifested or causal state cannot be perceived by us, so in some of the Indian Philosophies that causal state of creation is often denoted as *unknown*. The Atman is beyond that causal state of matter also. In Vedanta that causal matter is identified with Avidya or cosmic-nescience. Or, it may simply mean that the Atman being the knower itself is distinct from all the known and unknown objects.

Nor do we see how to teach.—To explain an object means to classify it by its connotation, and also to show the relation it bears to other objects by its inherent qualities or functions. So an object must have attributes (generic as well as specific) to admit of an explanation. The Atman having no attribute, is unclassifiable and can never be explained or instructed like the objects of sense perception. The above passage signifies the extreme subtlety and ineffability of the Atman and the utter incapacity of the senses to comprehend it.]

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

यद् what वाचा by words अनभ्युदितं unexpressed येन by which वाक् speech अभ्युद्यते is expressed, तद् that

एव alone त्वं thou ब्रह्म Brahman विद्धि know, यद् what इदं this (लोकः people) उपासते worship, इदं this न not.

What no speech can express, but what expresses speech, know that alone as Brahman and not this which people here worship.

[*Note.*—In this and subsequent four stanzas, *Sruti* tries to indicate the real nature of Brahman by an indirect method since any direct method is ineffectual for the purpose, as told in the preceding *mantram*. Here the import of the *Sruti* is that Brahman is the Soul or Atman of all embodied beings, and so It is the real cognizer in the cognizing mind, and is also the only perceiver in all the preceiving senses. It is the light of consciousness that kindles the mind and the senses and enables them to perform their respective functions; and is not the resultant of the organic life as the materialist thinks.

Not this which people here worship.—In the *Yajnas*, generally such gods as Indra, Varuna, Mitra, etc., are worshipped, and the ordinary ignorant mind often mistakes them for the Highest Brahman. So the Sruti is asserting here that these gods that the followers of *Karma Marga* generally worship are not Brahman, the highest, because they are only partial manifestations of that Absolute Intelligence, moreover they are conceived, for the very same reason perhaps, as en-

tities separate from the worshipper, residing far away in some ultra-cosmic regions. Such worship only deepens our ignorance by emphasising the duality of existence. But Brahman is the Absolute Intelligence, the *synthesis* of consciousness; so It is in us,—It is our very being. " It should be sought in the shrine of our heart." The true worship of Brahman consists in the realisation of Its absolute nature, beyond all manifestations of 'name' and 'form', which can be done only by transcending both the senses and mind, *i.e.*, in the super-conscious state. The word इदम् (in नेदम् of the text) is generally used, in a technical sense in the Vedanta Philosophy to denote some *entity with 'name' and 'form,' i.e.*, object of perception, in contradistinction to तत् 'That'—the Transcendental. Brahman has no 'name' and 'form'; It is the transcendental Soul itself of the perceiver (or the worshipper); so It can never be इदम्—'this.'

Know that as Brahman.—Here is the clear indication that Atman or the Soul of Beings is Brahman Itself. The literal meaning of 'Brahman' is 'the biggest,' 'the all-pervasive.']

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

(जनः People) मनसा with mind यत् what न मनुते

cannot comprehend येन by whom मनः the mind मतं is comprehended (ब्रह्मविदः the sages) आहुः say.

What none can comprehend with the mind, but by which, the sages say, the mind is comprehended, know that alone as Brahman and not this they worship here.

[*By which the mind is comprehended.*—Mind comprehends the world and the soul comprehends the mind: Mind receives all the images of objects from the senses, and carries them to the soul, as it were, and when the soul cognises them, then alone the *comprehension* of the objects becomes complete. Or, it may simply mean that the power of comprehension of the mind is derived from the Atman or Brahman Itself, as in the second *mantram* It has been designated as 'the mind of the mind.' Here 'mind' is taken not in the sense of *Manas* only, but the entire *Antahkdrana* or the mind-stuff.]

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

(लोकः man) यत् what चक्षुषा with the eye न पश्यति sees not, येन by whom चक्षूंषि eyes पश्यति sees.

What none can see with the eyes, but by

which one sees the function of the eyes, know that alone as the Brahman and not this they worship here.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

(लोकः man) यत् what श्रोत्रेण with the ear न शृणोति hears not, येन by which इदं this श्रोत्रं the hearing श्रुतम् becomes audible (*i.e.*, is perceived).

What none can hear by the ears, but by which the hearing is perceived,—know that alone as Brahman and not this they worship here.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

यत् what (लोकः man) प्राणेन with breath न प्राणिति cannot breathe (or smell), येन by which प्राणः the breath प्रणीयते is directed.

What none can breathe with breath but by which the breath is directed know that alone as Brahman and not this they worship here.

[*Prana.*—Here it may also mean the sense of smell. In that case, the translation would be: What one smells not by the organ of smell, but by which the smell is directed towards its objects, know that, etc. In the last five *mantrams*, the preceptor is giving direct answers to the questions raised by the disciple in the first.]

The End of the First Part.

॥ द्वितीयः खण्डः ॥

SECOND PART.

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनम् ।
त्वं वेत्थ ब्रह्मणो रूपं यदस्य त्वं यदस्य
देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ १ ॥

यदि if मन्यसे (thou) thinkest सुवेद इति (I) know it well, नूनं surely त्वं thou ब्रह्मणः of Brahman रूपं form दभ्रम् very little एव indeed अपि perhaps वेत्थ knowest. त्वं thou (भूतेषु in the living) अस्य of this (Brahman) यत् what (रूपं form) (वेत्थ knowest) अपि च and also देवेषु in the Devas अस्य Its यत् what (रूपं form, वेत्थ knowest) (तत् सर्वं अल्पं एव they are all little indeed) अथ now नु therefore ते thy (ब्रह्म Brahman) मीमांस्यं to be ascertained एवं still. मन्ये I think विदितं I have known (Brahman).

The Preceptor :

Thou knowest indeed very little of Brahman's form, if thou thinkest 'I know It well.' What thou knowest of this Brahman among the gods is also very little. Therefore the nature of Brahman is still to be ascertained by thee.

(At this, the disciple thought more deeply of Brahman within himself and realized It; then he came to the preceptor and said:) Now I think It has become known to me."

[NOTE.—In the preceding chapter, the preceptor described Brahman as different from all *objects* of sense-perceptions, and also beyond the conceptions of mind, yet as the real perceiver of all. Hearing this, the disciple might commit the blunder of easily taking the Ego for the Atman or Brahman; as to the ordinary consciousness the Ego appears to be the real *subject*, —the cognizer of all sense-perceptions and conceptions. But the Ego or Ahamkara is only a modification of the *Mahat* or *Buddhi*, or, to put it in the language of the Western psychology, it is the self-determining aspect of the discursive faculty of the mind, and as such, it forms the background of *cognition* and *volition* also, *judgment* being involved in both of them. The very show of this self-determination of the mind is due to the Atman's reflecting on it. And so it cannot be the Atman which stands at the back of the Buddhi also. Moreover, the Ego is *relative* and Brahman or the Atman is the Absolute. Hence, the preceptor feels the necessity of warning the disciple not to make the confusion in thinking that he has *known* Brahman by falsely identifying it with his apperception of the Ego. To know it, he must plunge deeper into the consciousness and transcend even the realm of Buddhi; he must extricate his apperception of *consciousness* from all possible limita-

tions (*i.e.*, of Time and Space, and necessarily of Causation also), till the residuum of that extreme analysis (*vichara*) emerges in its own real absolute nature. So the teacher is urging the disciple 'to ascertain' again the real nature of Brahman by pushing his *vichara* still further.

Or, the whole *mantram* may mean as follows: Simply by hearing my previous discourse, if you (the disciple) think that you have known Brahman, *i.e.*, you have understood what is Brahman, then surely you are mistaken. Your comprehension of Brahman is only an intellectual one, so it is but a tiny reflection of the reality. You should remember that it is beyond the perception of the senses and the conception of the mind. Its *knowledge* is impossible. So you must make a further attempt to have its realisation by transcending the mind and the senses.

What thou knowest, etc.—*i.e.*, whatever conception thou might have formed about Brahman's (*Adhidaivic*) manifestation among the gods in the form of their prowess and knowledge is equally partial like thy knowledge of its (*Adhyatmic*) expression in the form of *Ahamkara, etc.*

This fact will be allegorically explained in the next two parts.

Now I think.........known to me.—The disciple still uses here the word 'known,' though in a special sense as will be cleared in the two following mantrams.]

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ १० ॥ २ ॥

अहं I (ब्रह्म Brahman) सुवेद know well इति this न मन्ये do not think; न वेद do not know इति this च also नो वेद do not know. नः among us यः who तत् that वेद knows नो न वेदेति वेद च that nor do I know that I know it not, (सः he) तत् That (Brahman) वेद knows.

The Disciple continues:

I do not think that I know It well, nor do I think that I know It not. He among us knows It truly, who knows this, *viz.*, nor do I know that I know It not.

[NOTE.—The disciple means that we cannot *know* Brahman, as we know other objects, by referring them to a class by their inherent qualities and pointing out their differences. But, at the same time, we cannot say that we do not know it absolutely, since it constitutes our very soul. Any knowledge is impossible without it. He, therefore, who knows this double peculiarity of the knowledge of Brahman, knows it as much as it can be known; and he does not know, nor anybody can presume to assert, that he does not know Brahman, since none can say that he does not feel his self-existence.]

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥११॥३॥

(ब्रह्म Brahman) यस्य whose (*i.e.*, by whom It is considered) अमतं incomprehensible, unthinkable, तस्य his (*i.e.*, by him) मतं is comprehended. यस्य whose (*i.e.*, by whom) मतं comprehensible or comprehended सः he न not वेद knows. (यस्मात् because) विजानतां to the wise (ब्रह्म Brahman) अविज्ञातं unknown, अविजानतां to the ignorant विज्ञातं is known.

Brahman is truly comprehended by him who knows It as incomprehensible ; he knows *It not, who thinks It is comprehended by him.* It is unknown to those who know and known to those who do not know.

[NOTE.—The train of thought is the same as that in the previous *mantram :* The man of realisation knows it truly that Brahman, the Reality, the Self of all, is incomprehensible ; It is ever unknown and unknowable to the finite mind. But the ignorant people take this phenomenal world, this play of shadows, as the reality and this body as the real self, so no wonder that they feel cocksure of the knowledge of the real.

Those who do not know.—Sankaracharya holds that the word 'अविजानताम्' of the text does not mean the ordinary ignorant people but it refers to those who erroneously consider the *Manas, Buddhi* and the

senses as the Atman. For, the extreme ignorance of the ordinary people would not allow them to think even of the Atman].

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ १२ ॥४।

(यदा when ब्रह्म Brahman) प्रतिबोधविदितं cognised in all mentation (भवति becomes) (तदा then तत् that) मतं understood (तस्मात् from that knowledge) अमृतत्वं immortality हि indeed विन्दते attain. आत्मना by the self वीर्यं power विन्दते is obtained, विद्यया through the knowledge (of the higher Self) अमृतम् immortality विन्दते is attained.

Brahman becomes really known when It is realised in all states of consciousness. Through that knowledge man attains immortality. By the self man attains strength, by the Knowledge immortality.

[*When It is realised, etc.,—i.e.,* when Brahman is realised as the pure conscious principle that stands at the back of all mentation as a witness, without being affected in any way by those modifications of the mind. It is thus realised only in the super-conscious or Samadhi state.

Through that knowledge......immortality—because, then only man comes to realise that he is an eternal imperishable substance, different from the perishable body.

By the self man attains strength—i.e., the constant meditation on the transcendental Self brings great vigour both to the body and mind.]

इहचेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृताभवन्ति॥

(नरः man) इह here चेत् if अवेदीत् know, अथ then सत्यं truth अस्ति is, इह here चेत् if न अवेदीत् does not know (तदा then) महती great विनष्टिः destruction. (तस्मात् therefore) धीराः the wise भूतेषु भूतेषु in all beings (आत्मतत्त्वम् the Atman) विचित्य having realised अस्मात् लोकात् from this world प्रेत्य on departing अमृताः immortal भवन्ति become.

If a man knows It here, then there is truth; if he does not know this here, then there is the great destruction for him. The wise having realised that Atman in all beings become immortal, on departing from this world.

[*Then there is truth—i.e.,* then he has reached the true goal of life.

Great destruction—i.e., then he has to undergo the ceaseless cycles of birth and death, and taste all their bitter fruits.]

The End of the Second Part

॥ तृतीयः खण्डः ॥

THIRD PART.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥
१४ ॥ १ ॥

ब्रह्म Brahman ह they say देवेभ्यः for the gods विजिग्ये obtained a victory. तस्य ब्रह्मणः of that Brahman विजये victory देवाः gods अमहीयन्त became elated. ते they ऐक्षन्त thought अस्माकम् ours एव verily अयं this *विजयः victory, अस्माकम् ours एव indeed अयं this* महिमा glory च and इति thus.

Once Brahman, they say, obtained a victory for the gods. The gods became elated by that victory of Brahman, and they thought, 'Verily is this victory ours, this glory is ours only.'

[*Victory—i.e.*, the victory over the *asuras* (demons).]

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव
तन्न व्यजानत किमिदं यक्षमिति ॥ १५ ॥ २ ॥

(ब्रह्म Brahman) ह then एषां their तत् that (false pride) विजज्ञौ understood. तेभ्यः to them (सः He) प्रादुर्बभूव appeared. तत् that इदं this यक्षं adorable spirit किं what इति this न व्यजानत did not know.

Brahman understood that false pride of theirs, and appeared before them. But they did not know who that adorable spirit was.

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि
किमेतद्यक्षमिति तथेति ॥ १६ ॥ ३ ॥

ते they (gods) अग्निं to Agni (*lit.* one who leads) अब्रुवन् said जातवेदः O Jatavedas (*lit.* almost omniscient one), एतत् this विजानीहि find out तथा yes, इति so (said Agni).

They said to Agni: 'O! Jatavedas, find out who this adorable spirit is.' 'Yes' said Agni.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्र-
वीज्जातवेदा वा अहमस्मीति ॥ १७ ॥ ४ ॥

तद् to that (अग्निः Agni) अभ्यद्रवत् ran. (यक्षं the adorable spirit) तम् him अभ्यवदत् asked कः who असि thou art. अहम् I अग्निः Agni वै famous अस्मि am, जात-वेदाः Jatavedas अहम् I अस्मि am

He ran to It and Brahman asked him: 'Who art thou?' 'I am the famous Agni; the famous Jatavedas am I.'

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं
यदिदं पृथिव्यामिति ॥ १८ ॥ ५ ॥

तस्मिंस्त्वयि *in thee (of such fame)* किं *what* वीर्यं power इति this (he asked). पृथिव्याम् on earth इदं this यत् whatever (अस्ति exists) इदं this सर्वं all अपि also दहेयम् can burn.

'What power is in thee of such fame ?' the spirit asked. 'I can burn all whatever there is on earth,' he replied.

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १९ ॥ ६ ॥

एतत् this दह burn इति thus (उक्त्वा saying) तस्मै before him तृणं straw निदधौ put. (अग्निः Agni) सर्वजवेन with all might तत् that (straw) उपप्रेयाय approached तत् that दग्धुं to burn न शशाक was unable. सः he (Agni) ततः thence एव निववृते returned. यत् who एतत् this यक्षं adorable spirit एतत् this विज्ञातुं to know न अशकम् was not able. इति thus (he said to the gods after returning).

Brahman put a straw before him saying : 'Burn this.' He approached it with all his might, but he was unable to burn it. Then he returned thence and said : 'I was not able to know who this adorable spirit is.'

अथ वायुमब्रुवन् वायवेतद्विजानीहि
किमेतद्यक्षमिति तथेति ॥ २० ॥ ७ ॥

अथ then वायुं to Vayu अब्रुवन् (the gods) said वायो O Vayu, (*lit.* one who moves) किं what एतद् this यक्षं adorable spirit एतद् this विजानीहि find out.

Then the gods said to Vayu : 'O Vayu, find out who this adorable spirit is.' 'Yes' said Vayu.

तदभ्यद्रवत्तमभ्यवदत् कोऽसीति वायुर्वा अहमस्मी-
त्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ २१ ॥ ८ ॥

(वायुः Vayu) तत् that अभ्यद्रवत् ran to तम् him अभ्यवदत् (the spirit) asked कः who असि art (thou). वायुः Vayu वै famous अहम् I अस्मि am, मातरिश्वा Matariswan (*lit.*—one who moves through the sky). वै अहम् अस्मि am I इति thus (he replied).

He ran towards It and Brahman asked him : 'Who art thou ?' 'I am the famous Vayu, the famous Matariswan am I,' he replied.

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीयं
यदिदं पृथिव्यामिति ॥ २२ ॥ ९ ॥

तस्मिंस्त्वयि in thee (of such fame) किं what वीर्यं power इति thus (the spirit asked). इदं सर्वं all these

अपि indeed आददीयम् can take up यत् इदम् whatever पृथिव्याम् on earth. इति so (he replied).

'What power is in thee of such fame,' enquired the spirit. 'I can take up all whatever there is on earth,' he replied.

तस्मै तृणं निदधावेतदादत्स्वेति । तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं । स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ २३ ॥ १० ॥

एतत् this आदत्स्व take up इति thus (saying) तस्मै before him तृणं straw निदधौ put. तद् that उपप्रेयाय (he) approached, सर्वजवेन with all might तत् that आदातुम् to take up न शशाक was unable ततः thence सः he एव निववृते returned. यत् who एतत् this यक्षं adorable spirit एतद् this विज्ञातुं to know न अशकं was not able इति thus (he said to the gods after returning).

-Brahman put a straw before him, saying: 'Take it up.' He approached it and could not take it up with all his might. Thence he returned then and said: 'I was not able to know who this adorable spirit is.'

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति । तथेति तदभ्यद्रवत् तस्मात्तिरोदधे ॥ २४ ॥ ११ ॥

अथ then इन्द्रं to Indra (the literal meaning of Indra is 'one who possesses great wealth') अब्रुवन् (the gods)

said मघवन् O Maghavan (*lit.* worshipful or the possessor of great wealth) किं what एतत् this यक्षं the adorable spirit एतद् this विजानीहि find out. तथा Yes, इति thus (spoke Indra) तत् to that अभ्यद्रवत् he ran तस्मात् from him तिरोदधे (It) disappeared.

Then the gods said to Indra: 'O Maghavan, find out who this adorable spirit is.' 'Yes,' said he. He ran towards It, but It disappeared thence.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीम् ।

तां होवाच किमेतद्यक्षमिति ॥ २५ ॥ १२ ॥

सः he (Indra) तस्मिन् in that आकाशे sky स्त्रियं to a woman बहुशोभमानां of great beauty हैमवतीं well adorned with golden ornaments (or the daughter of the Himalayas) उमां Uma (Durga) आजगाम came, तां her ह उवाच said किं what एतद् this यक्षं adorable spirit इति thus.

Then in the same quarter of the sky, he came towards a woman beholding her to be Uma of great beauty and well adorned with golden ornaments. He asked her: 'Who is this adorable spirit'?

The end of the Third Part.

|| चतुर्थः खण्डः ||

FOURTH PART.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति || २६ || १ ||

सा she ह उवाच replied (एतत् It is) ब्रह्म Brahman, ब्रह्मणः of Brahman विजये victory वै indeed (यूयम् you) एतत् thus महीयध्वम् have attained the glory. ततः From that ह एव alone (एतत् It was) ब्रह्म Brahman इति this विदाञ्चकार he knew.

She replied : " It is Brahman. It is through the victory of Brahman indeed, that you have attained the glory." From that he knew that It was Brahman.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्र स्ते ह्येनन्नेदिष्ठं पस्पृशुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति || २७ || २ ||

यत् since अग्निः वायुः इन्द्रः Agni, Vayu and Indra ते they हि surely एतत् this (Brahman) नेदिष्ठम् nearest पस्पृशुः touched. (यस्मात् च हेतोः and also because) ते they प्रथमः first एनत् this ब्रह्म Brahman इति thus

विदाञ्चकार knew; तस्मात् therefore, एते these देवाः gods अन्यान् other देवान् gods अतितराम् excelled इव (एव) indeed.

So these gods, *viz.*, Agni, Vayu and Indra excelled all others, for they approached Brahman nearest and were the first to know that It was Brahman.

तस्माद् वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २८ ॥ ३ ॥

सः he हि for एनत् this नेदिष्ठं nearest (Brahman) पस्पर्श touched, हि for सः he एनत् this ब्रह्म Brahman इति thus प्रथमः first विदाञ्चकार knew तस्मात् therefore इन्द्रः Indra वै अन्यान् other देवान् gods अतितराम् excelled.

And so Indra excelled other gods, for he approached Brahman nearest and first knew It to be Brahman.

[NOTE—The orthodox commentators take the above story as an eulogistic statement (अर्थवाद) to signify the paramount superiority of Brahman: Even the great gods are powerful through His power. He is the Supreme life of all. Sri Sankaracharya holds that it may also mean an injunction to worship सगुणब्रह्म (Brahman with attributes.)]

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीन्न्यमीमिषदा ३ इत्यधिदैवतम् ॥ २९ ॥ ४ ॥

तस्य His (Brahman's) एषः this आदेशः instruction, यत् what एतत् this विद्युतः lightning व्यद्युतद् flashes आ like (or it can be taken as a prefix of व्यद्युतत्) इति thus; (यत् च चक्षुः what the eyes also) न्यमीमिषत् wink आ like इव् that also (इति so) अधिदैवतम् as regards to the gods.

This is the instruction about Brahman: That It is like a flash of lightning—that It is like a wink of the eye. This is the illustration of Brahman used as regards the gods.

[NOTE.—It is very hard to make out the exact significance of the mantram owing to the brevity of the text. It may either mean, as Sankara holds, that the appearance of Brahman before the Devas was as sudden and fleeting as a single flash of lightning; or, it may denote that the whole Nature moves by Brahman's command, even in the lightning flashes is manifest His dominating will. In that case, the whole rendering should be: "This is His command that this lightning now flashes forth and now vanishes again.—Thus He should be understood through Nature."

Adhidaivatam—Means primarily " in relation to the gods," and secondarily it may mean " in relation to the different functions of Nature that are presided over by different gods."]

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्य-
भीक्ष्णं सङ्कल्पः ॥ ३० ॥ ५ ॥

अथ now अध्यात्मं (instructions) with regard to Atman within the body, यत् that मनः mind एतत् this (Brahman) गच्छति goes (*i.e.*, comprehends or thinks) इव as अनेन by this (mind) एतत् this (Brahman) अभीक्ष्णं constantly उपस्मरति meditate, (एषः this एव indeed) संकल्पः desire, thought.

Now this is the instruction of Brahman with regard to the Atman within the body,—that this mind as if, goes to It ;—and this should be the desire of the devotee that It might be constantly remembered by the mind as very near.

[NOTE.—The instruction signifies the fact that Brahman is realised or perceived in one's own self when the mind is drawn in and focussed upon It with a determination (सं .

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य
वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ३१
॥ ६ ॥

तत् that (Brahman) ह तद्वनं Tadvanam (*lit.* adorable of all) नाम known. (तस्मात् ब्रह्म therefore Brahman तद्वनं इति by the name of Tadvanam, उपासितव्यं should

be meditated upon. सः he यः who एतद् this (Brahman) एवं thus वेद worships, एनम् this worshipper सर्वाणि all भूतानि beings अभिसंवाञ्छन्ति love.

That Brahman is called Tadvanam; by the name of Tadvanam It is to be meditated upon. All beings love him who knows It thus.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ३२ ॥ ७ ॥

भोः Sir, उपनिषदं Upanishad ब्रूहि tell (me). ते to you उपनिषद् Upanishad उक्ता has been told; ब्राह्मीं of Brahman वाव indeed, उपनिषदं Upanishad ते to you अब्रूम we have told.

(The disciple then said): "Teach me, Sir, Upanishad.

(The preceptor replied): "The Upanishad has been (already) told to thee. We have certainly told thee the Upanishad about Brahman."

[*Upanishad*—vide the introduction to the Isavasya Upanishad.]

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ३३ ॥ ८ ॥

तपः penance, दमः self-control कर्म sacrificial rites, तस्यै its (of the Upanishad) प्रतिष्ठा feet (on which it stands) वेदाः the Vedas सर्वाङ्गानि all the limbs सत्यं truth आयतनम् abode.

Penance, self-control, and sacrificial rites are its feet; the Vedas are all its limbs; Truth is its abode.

[NOTE.—Penance, self-control and sacrificial rites (Karma) have been called as the feet of the *Brahma Vidya (Upanishad)*, because on the practice of these alone rests the attainment of self-knowledge. These lead to *chitta suddhi*, which is an absolute necessity for the right comprehension of the Brahma Vidya. The Vedas are all its limbs, for the study of the Vedas helps one to understand it in all its phases. Truth is considered as the abode of the Brahma Vidya, for it can dwell only in that heart that has been purified by Truth.

Penance (तपः)—*i.e.*, control of the body, senses and mind.

Self-control (दमः)—*i.e.*, freedom from passion.]

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ३४ ॥ ९ ॥

यः who वै एतां this (Brahma Vidya) एवं thus वेद knows, सः he पाप्मानम् evil अपहत्य having destroyed अनन्ते eternal, ज्येये the highest; the greatest स्वर्गे लोके in the blissful heaven प्रतितिष्ठति resides.

He who knows this Upanishad thus, attains the highest heaven, having destroyed all evil.

[*The highest Heaven*—Sankara takes the word 'Heaven' to mean Brahman and opines that he

who has got the Brahma Vidya, *i. e.*, the Upanishad, attains Brahman or *Kaivalya Mukti.* But we think it may be taken to signify Brahma-loka (the world of Brahmâ) and the whole *mantram* means that one who has attained the Upanishad Vidya, goes to Brahma-Loka and attains *Krama Mukti.*]

As suggested by the 29th and the 30th mantrams, the story related in the second and third chapters, can be explained in both the *Adhidaivic* and *Adhyatmic* senses. The Adhidaivic explanation has already been given hereinbefore. And the following is its Adhyatmic significance:—Microcosm being a part of the Macrocosm, and its exact epitome, all the forces that work in the latter have their counterparts in the former, and all those different aspects of the cosmic Intelligence, known as Devas, who govern these forces of nature, also hold sway on those that work on the person of man. So it was stated by the ancient sages of India that the whole of our bodily existence (including the mind and the senses) is controlled by the gods like Indra, Mitra, Varuna, Agni, Vayu, etc., who have also their manifestations of cosmic activity. And again, Desire and all its evil train are sometimes called Asuras and the pure activities of the senses and mind as the Devas, and the conflict between these two sets is termed as the Devasura War, which allegory has been developed with so much poetry in the Puranas, and stretched to its cosmic aspect.

Now, the story of the Upanishad first tells that the psychological victory that these Devas of our microcosm win over their antagonists, the Asuras, is not due to their any inherent power, but it is the Atman that wins the laurel for them, but for whom they are nought,—it being the basis and support of all; but this we do not know; we make much of our mental and physical powers and remain satisfied surrendering all the glories of life to them. And the monarch that leads the whole host of Devas that dwell in the microcosm, is Indra, the Jivatman (Indra is another name for Atman). In some psychological moment of soaring intuition, a glimpse is caught of the real self—of the *chit* within, and at once (because such is the attractive potency of the vision) it sets the whole hierarchy of the Devas amotion to know it. First moves Agni the god of speech, who thinks that he can explain away the whole universe to its causes; but approaching the object of the vision, he fails to comprehend it, much less explain; so he returns shame-faced, without knowing the *Yaksha*. Then goes Vayu, the god of Prana (probably mind is also included here, as in some Upanishads mind is considered as dependent on Prana), who has the self-complacency to think that he can understand and control the whole universe. But he too met the same fate as his predecessor and returned not knowing the adorable Yaksha. Then proceeds Indra, the Jiva himself, to know it, but it vanishes from his presence. This disappearance of the Yaksha before

Indra unlocks the inner significance of the story. By this masterly touch of poetry the Sruti relates the fact that is experienced by the *Sadhaka* on his way to self-realisation through self-analysis. While within the field of speech and thought, the object of vision still remains in contra-distinctive form among the duality of the relative perceptions, but the moment the intuition is fixed on the *Asmita* or the ego divested of its divergent personality, the object of former vision melts away with the suspension of the dual perception, and in its stead appears Uma Haimavati, the glorious knowledge—the grace of God of the Bhaktas and the Vidya Sakti of the soul of the Adwaitins—and through her the Jiva realises the Brahman in itself as its very essence. It is also interesting to note in this connection that the appearance of Brahman becomes possible only when the Devas are victorious over the Asuras, *i. e.,* when the animal propensities are under subjugation.

In the above sense the story is an allegorical presentation of the truth related in the first two parts of the Upanishad.

सहनाववतु सहनौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः । शान्तिः । शान्तिः ।

Peace! Peace!! Peace!!!

End of the Kena-Upanishad.

Thompson & Co., Madras.